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XIII. *THREE GRANTS OF LAND, inscribed on Copper, found at UJJAYANI, and presented by MAJOR JAMES TOD, to the ROYAL ASIATIC SOCIETY. Translated by HENRY THOMAS COLEBROOKE, Esq.*

Read December 4, 1824.

THE translations, which accompanied the *Sanscrit* inscriptions on copper presented to the Society by Major Tod, having been made through the medium of an interpreter, I have thought it right to re-examine the originals, at the same time that I undertook the decyphering of a third inscription, likewise presented by Major Tod, but unaccompanied by a translation.

Neither of the three inscriptions in question is complete. They had originally consisted of a pair of plates in each instance: as is evident, both from the contents, and from the very appearance; for they exhibit holes, through which rings were no doubt passed to hold the plates together. In one instance, it is the last of the pair, which has been preserved. In the two others, the first of each remains, and the last has been lost. Enough, however, subsists, in these fragments of inscriptions, to render them useful historical documents; as is amply shown in the very interesting comments on them which Major Tod has communicated.

I now lay before the Society a transcript of the contents of each plate, as read by me; and copies, *fac-simile*, of the originals. My own translations follow; and notes will be found annexed.

On collating the *fac-simile* with the transcript, the learned reader will observe that errors (for engravers are not less apt, than ordinary copyists, to commit blunders) have been in several places corrected. Where the mistake and requisite correction seem quite obvious, I have in general thought it needless to add a remark. But, wherever it has appeared necessary to give a reason for an emendation, an explanatory note is subjoined.

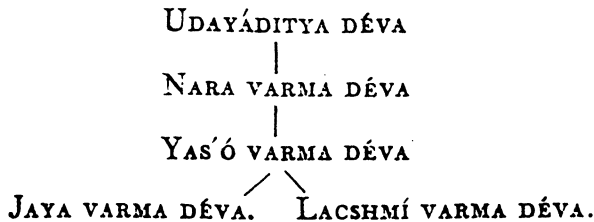
All these inscriptions are grants of land, recorded upon copper, conformably with the usage of the Hindus, and the direction of the law, which

enjoins, that such grants should either be written upon silk, or inscribed upon copper.*

One of these grants or patents, records a donation of land made by the reigning sovereign of *Dhārā*, on the anniversary of the death of his father and predecessor, in 1191 of the *Samvat* era; confirmed by the prince his son, at the time of an eclipse of the moon, in *Srāvaṇa* 1200 *Samvat*. It appears from calculation that a lunar eclipse did occur at the time; viz. on the 16th of July A.D. 1144, about 9½ P.M. apparent time, at *Ujjayani*.

This date, so authenticated, becomes a fixed point, whence the period, in which the dynasty of sovereigns of *Dhārā* flourished, may be satisfactorily computed. The series of four princes, whose names are found in these patents, two of them anterior to A.D. 1134 (1190 *Samvat*), and two of them subsequent to that date, (for the anniversary of NARA VARMA's funeral rites in 1191, determines his demise in 1190 *Samvat*;) may be taken to extend from the latter part of the eleventh century of the christian era to near the close of the twelfth. It is carried retrospectively, through a line of three more princes, to SINDHU grandfather of *Rājā Bhōja*, by the marble at *Madhucara-ghar*, and other evidence; as shown by Major Tod.

The earliest of the three patents inscribed upon copper, which were procured by Major Tod at *Ujjayani*, bears the date of 3d *Māgha sudi* 1192 *Samvat*, answering to January A.D. 1137. It has the signature of YAS'Ó-VARMA DÉVA, who, in the preceding year, 1191 *Samvat*, had made a donation of land on the anniversary of the demise of his father NARA VARMA DÉVA, which was confirmed (apparently in YASÓVARMA's life-time), by his son LACSHMÍ VARMA DÉVA, in 1200 *Samvat*: as above noticed. The latest of the three grants is by his successor JAYA VARMA DÉVA, and, being incomplete, exhibits no date. Both these patents agree in deducing the line of succession from UDAYÁDITYA DÉVA, predecessor of NARA VARMA. There is consequently this series perfectly authenticated:



* Digest of Hindu Law, 2. 278. As. Res. 2. 50.

No. I.

A Grant of Land inscribed on Copper, found at Ujjayani.

'Om! Well be it! Auspicious victory and elevation.⁽¹⁾

Victorious is he, whose hair is the etherial expanse;⁽²⁾ who, for creation, supports with his head that lunar line⁽³⁾ which is a type of the germ in the seed of the universe.

May the matted locks of love's foe,⁽⁴⁾ reddened by the lightning's ring that flashes at the period of the world's end, spread for you nightless⁽⁵⁾ prosperity.

The great prince,⁽⁶⁾ resplendent with the decoration of five great titles⁽⁷⁾ with which he is thoroughly and excellently imbued and possessed, the fortunate LACSHMÍ VARMA DÉVA, son⁽⁸⁾ of his Majesty,⁽⁹⁾ the great king, sovereign,⁽⁹⁾ and supreme lord, the fortunate YAŚÓ VARMA DÉVA, son⁽⁸⁾ of⁽⁹⁾ NARA VARMA DÉVA, son⁽⁸⁾ of⁽⁹⁾ UDAYÁDITYÁ DÉVA, acquaints the *Pa't'acila*⁽¹⁰⁾ and people, *Bráhmañas* and others, inhabiting *Ba'dāudagrāma*⁽¹¹⁾, dependant on *Surāsan'i*, and *U't'havan'aca-grāma*⁽¹²⁾ appertaining to *Téptá-suvarn'a-prásādicā*,⁽¹³⁾ both situated in the twelve great districts⁽¹⁴⁾ held by royal patent; be it known unto you: Whereas, at the fortunate *Dhāra*,⁽¹⁵⁾ the great king, sovereign, supreme lord, the fortunate YAŚÓ VARMA DÉVA, upon the anniversary⁽¹⁶⁾ of the great king, the fortunate NARA VARMA DÉVA, which took place on the 8th of *Cártica sudi*, years eleven hundred and ninety-one elapsed since *Vicrama*, having bathed with waters of holy places, having satisfied gods, saints, men and ancestors with oblations,⁽¹⁷⁾ having worshipped the holy BHAWÁNÍPATI,⁽¹⁸⁾ having sacrificed to fire offerings of *samí*, sacrificial grass, sesamum and boiled rice,⁽¹⁹⁾ having presented an *arghya*⁽²⁰⁾ to the sun, having thrice perambulated *Capildá*,⁽²¹⁾ seeing the vanity of the world, deeming life a tremulous drop of water on the leaf of a lotus, and reckoning wealth despicable:—As it is said:

This sovereignty of the earth totters with the stormy blast;⁽²²⁾ the enjoyment of a realm is sweet but for an instant; the breath of man is like a drop on the tip of a blade of grass: virtue is the greatest friend in the journey of the other world.—

Considering this, did grant by patent, preceded by gift of water,⁽²³⁾ for as long as the sun and moon shall endure, unto the *A'vasat'hica*⁽²⁴⁾ the fortunate VANA PÁLA, son of the fortunate VIS'WARÚPA, grandson of the fortunate MAHIRA⁽²⁵⁾ SWÁMI, a venerable *Bráhmaña* of *Car'náta* in the south, who studies two *védas*⁽²⁶⁾ and appertains to the *As'waláyana*⁽²⁷⁾ *śác'há*,

sprung from the race of BHÁRADWÁJA,⁽²⁸⁾ and tracing a triple line of descent, *Bháradvāja*, *A'ngirasa*, and *Várhaspatya*,⁽²⁹⁾ settled at *Adrélavaddhāvri-st'hāna*,⁽³⁰⁾ the aforesaid *Badaūda-grāma* and *Ut'havanāca grāma*, with their trees, fields and habitations,⁽³¹⁾ together with hidden treasure, and deposits, and adorned with ponds, wells and lakes.

On the 15th of *Srávaṇa sudi* in the year 1200, at the time of an eclipse of the moon,⁽³²⁾ for our father's welfare, we have again granted those two villages by patent with the previous gift of water;⁽²³⁾ therefore all inhabitants of both villages, as well the *Pat't'acila*⁽¹⁰⁾ and other people, as husbandmen, being strictly observant of his commands, must pay unto him all dues as they arise, tax, money-rent, share of produce,⁽³³⁾ and the rest.

Considering the fruit of this meritorious act as common, future princes, sprung of our race, and others, should respect and maintain this virtuous donation accordingly.⁽³⁴⁾

By many kings, SAGARA as well as others, the earth has been possessed. Whose-soever has been the land, his has then been the fruit.⁽³⁵⁾

He, who resumes land, whether given by himself, or granted by others, is regenerated a worm in ordure, for 60,000 years.⁽³⁶⁾

RĀMABHADRA again and again exhorts all these future rulers of the earth : this universal bridge of virtue.....⁽³⁷⁾

(The remainder, upon another plate, is wanting.)

No. 2.

A Grant of Land, inscribed on Copper, found at Ujjayani.

'Om ! Well be it ! Auspicious victory and elevation !

Virtuous is he, whose hair is the etherial expanse;⁽²⁾ who, for creation, supports with his head that lunar line⁽³⁾ which is a type of the germ contained in the seed of the universe.

May the matted locks of love's foe,⁽⁴⁾ reddened by the lightning's ring, that flashes at the period of the world's end, spread for you nightless⁽⁵⁾ prosperity.⁽³⁸⁾

From his abode at the auspicious *Bardhamānapura*, his Majesty,⁽⁹⁾ the great king, sovereign,⁽⁹⁾ and supreme lord, the fortunate JAYA VARMA DÉVA, whom victory attends, son⁽⁸⁾ of ⁽⁹⁾ YAS'Ó VARMA DÉVA, son ⁽⁶⁾ of ⁽⁹⁾ NARA VARMA DÉVA, son ⁽⁶⁾ of ⁽⁹⁾ UDAYADITYA DÉVA, acquaints all king's officers, *Bráhmaṇas* and others, and the *Pat't'acila*⁽¹⁰⁾ and people, &c. inhabiting the

village of *Máyamódaca* which appertains to the thirty-six villages of *Fat'a* :⁽³⁹⁾ Be it known unto you : Whereas we, sojourning at *Chandrapuri*, having bathed, having worshipped the holy, beneficent and adorable BHAWANÍPATI :—⁽¹⁸⁾

Considering the world's vanity :
for

This sovereignty of the earth totters with the stormy blast ; ⁽²²⁾ the enjoyment of a realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass : virtue is the greatest friend in the journey of the other world.—

Having gained prosperity, which is the receptacle of the skips and bounds ⁽⁴⁰⁾ of a revolving world, whoever give not donations, repentance is their chief reward.—

Reflecting on the perishable nature of the world, preferring unseen (spiritual) fruit, [do grant] to be fully possessed, so long as moon and sun, sea and earth, endure [unto.....sprung from the race] of *Bháradvāja* ⁽⁴¹⁾settled at *Adriya-lambi-dávarí-st'hána*, situated within the southern region, at *Rája brahma puri*.....

(The remainder, inscribed on a separate plate, is wanting.)

No. 3.

A Grant of Land inscribed on Copper, found at Ujjayani.

(The beginning, inscribed upon another plate, is wanting.)

In respect of two portions ⁽⁴²⁾ of *Bráhmana's* allowance, by exchange for two portions allotted to the attendant of the temple and the reader, to be held as assigned for the anniversary of the auspicious *MÓMALA DÉVÍ* ; ⁽⁴³⁾ and in respect of seventeen *nivartanas* ⁽⁴⁵⁾ of land, with eleven ploughs ⁽⁴⁵⁾ of land, assigned to both persons in a partition of *Vícaricá gráma* ; the whole of the aforesaid little *Vainganapadra-gráma*, also a moiety of *Viccaricá gráma* ⁽⁴⁴⁾ within the proper bounds, extending to the grass and pasture, with trees, fields and habitations, with money-rent, and share of produce, ⁽³³⁾ with superior taxes, and including all dues ; for increase of merit and fame of my mother, of my father, and of myself, are granted by patent, with the previous gift of water. ⁽²³⁾ Aware of this, and obedient to his commands,

they must pay all due share of produce, ⁽³²⁾ taxes, money-rent, &c. to them both.

Considering the fruit of this meritorious act as common, future princes, sprung of our race, and others, should respect and maintain this virtuous donation, as by us given.⁽³⁴⁾

And it is said,—By many Kings, SAGARA as well as others, the earth has been possessed. Whose-soever has been the land, his has then been the fruit.⁽³⁵⁾

The gifts, which have been here granted by former princes, producing virtue, wealth and fame, are unsullied reflections. What honest man would resume them ?

This donation ought to be approved by those who exemplify the hereditary liberality of our race, and by others. The flash of lightning from *Lacshmi* swoln with the rain-drop,⁽⁴⁶⁾ is gift; and the fruit is preservation of another's fame.

RĀMABHADRA again and again exhorts all those future rulers of the earth : this universal bridge of virtue for princes is to be preserved by you from time to time.⁽³⁷⁾

Considering therefore prosperity to be a quivering drop of water on the leaf of a lotus ; and the life of man is such ; and all this is many ways⁽⁴⁷⁾ exemplified ; men therefore should not abridge the fame of others.

Samvat 1192, 3d of *Māgha sudi* (light half) ; witness the venerable *Puróhita*, VĀMANA ; the venerable *Swāmi*, PURUSHÓTTAMA ; the prime minister and king's son, DÉVADHARA ; and others.

Auspiciousness and great prosperity.

R.

This is the sign-manual of the fortunate YAS'ÓVARMA DÉVA.

Adhi.

Sri.

NOTES.

(1) Both this and the following inscription begin alike, and contain several other parallel passages. There are gross errors in both ; but one has helped to correct the other.

(2) *Vyómacéśa*, a title of *S'iva*, whose hair is the atmosphere.

(3) The crescent, which is *S'iva's* crest.

(4) *Smaráráti*, a title of *S'iva*. He is represented with his hair clotted and matted in a long braid rolled round his head, in the manner in which ascetics wear their's. Hair in that state has a tawny hue.

(5) Nightless, endless : eternal.

(6) *Mahá-cumára* : a royal youth, a young prince.

(7) I am not entirely confident of the meaning of this passage.

(8) *Pádánud'hyáta*, an ordinary periphrasis for son and successor : literally, " whose feet are meditated, *i. e.* revered, by "

(9) The additions are those usually borne by sovereign princes among the *Hindus*. *Bhaṭṭ'áraca* answers to the title of majesty. *Ad'hirája* is a sovereign or superior prince. *S'rí*, signifying fortunate or auspicious, is prefixed to every name.

Varman is the customary designation of a *Rájaputra* ; as *S'arman* is of a *Bráhmāna*. The term enters into composition in the names of many of this family.

(10) *Paṭṭ'acila* is probably the *Paṭṭ'aíl* of the moderns. The term occurs again lower down ; and also in the next grant (No. 2).

(11) Pronounce *Barüud-grám*. *Surásaní* appears to be the district, or province, in which it is situated.

(12) Perhaps *Ughavan* rather than *Ut'havan*.

(13) This seems to be the name of a district.

(14) An apanage, comprising twelve great districts. *Mahá-dwádaśa-maṇḍala*, seems to have been held by this prince, under a royal grant from his father. He did not become his successor : for *JAYA VARMA* is, in another inscription, named immediately after *Yas'ó VARMA* ; and was reigning sovereign.

(15) *Dhárá* was the capital of this dynasty.

(16) Anniversary of the death. It appears, therefore, that *NARA VARMA* died in 1190 *Samvat*.

(17) The allusion is to the five great sacraments, which a Hindu is bound to perform.—See *Menu*, iii, 67.

(18) *Bhawánipati* is a title of *S'iva*, husband of *Bhawání*. In the following inscription, the name again occurs in a similar manner, with the further designation of *Varávara-guru*.

(19) The *áhuti*, or burnt-offering; consisting of boiled rice, with *tila* (*Sesamum orientale*), *cúsa* (*Poa cynosuroides*), and *śamí* (*Adenantha*, or *Prosopis aculeata*).

(20) An *arghya* is a libation or oblation, in a conch, or vessel of a particular form, approaching to that of a boat.—*As. Res.* vii, 291.

(21) *Capilá* probably is fire, personified as a female goddess.

(22) *Abhra* is a cloud; and *Váta*, wind: whence *Vátabhra*, a windy cloud. Or *abhra* may signify the etherial fluid (*ácása*). The stanza is repeated in the next inscription.

(23) A requisite formality in a donation of land.—See *Digest of Hindu Law*, ii, 276. *Treatises on Law of Inheritance*, p. 258.

(24) Erroneously written *A'vast'hica* in the text. Its derivation is from *A'vasat'ha*, a house: and it bears reference to the householder's consecrated fire (*gárhapatya*). *HELÁYUD'HA*, author of the *Bráhmaṇa-sarvāśwa*, has, in the epigraph of his work, the title of *A'vasat'hica-mahá-d'harmád'hyacsha*.

(25) This probably should be *Mihira*, which is a name of the sun.

(26) *Dwivid* is one who studies two *védas*; as *Trivid*, one who studies three.

(27) The text exhibits *A'sláyana*; doubtless for *A'swaláyana*, by which name one of the *S'ác'hás* of the *véda* is distinguished. *A's'waláyana* is author of a collection of aphorisms on religious rites (*Calpa sūtra*).

(28) *Gótra*, descent from an ancient sage (*Rishi*), whence the family name is derived. There are four such great families of *Bráhmaṇas*; comprehending numerous divisions.

(29) *Pravara*, lineage traced to more of the ancient sages. The distinction between *Gótra* and *Pravara* is not very clear. *MÁDHAVA* on the *Mímánsá*, 2. 1, 9, names these very three families as constituting a *Gótra*; and gives it as an example of *Pravara*.

(30) This, which seems to be the name of a country, is differently written in the next inscription. Perhaps it may be a branch of the *gótra*, or family, from which the donatory derived his descent.

(31) *Mála*, signifies field; and *Cula*, abode. The passage may admit a different interpretation.

Māla implies, (as I learn from Major Tod), according to the acception of the country, land not artificially irrigated, but watered only by rain and dew.

(32) An eclipse of the moon appears, from calculation, to have taken place at the time here assigned to it: viz. 16th July 1144; as in the preceding year, 28th July 1143.—*Art de vérifier les Dates*, i, 73.

(33) *Hirañya*, gold: rent in money.

Bhūga bhōga; in another place, *bhāgābhōga*: share of produce, rent in kind.

(34) This stanza, a little varied, recurs in the third grant (No. 3).

(35) This also recurs in the same (No. 3); and is likewise found in a grant translated by Sir William Jones.—*As. Res.* vol. i, p. 365, st. 1.

(36) A quotation.—See *Digest of Hindu Law*, ii, 281, and *As. Res.* ii, 53. Also, i, 366; and viii, 419.

(37) The remainder of the stanza (which may be easily supplied from the other inscriptions: See the next grant; and *As. Res.* vol. i. p. 365, st. 3, and vol. iii. p. 53, and vol. viii. p. 419) was probably followed in the second plate, by further quotations, deprecating the resumption of the gift by future sovereigns: and to which was subjoined the sign manual, with the names of attesting officers; as in the accompanying grant by YAS'Ō VARMA (No. 3).

The bridge of virtue, which signifies “the maxim of duty,” bears an allusion to RĀMA's bridge, to cross the sea to *Lancā*.

(38) These two stanzas occur also in the preceding inscription.

(39) *Īat'a-c'hédaca-shat'-trīnsati*; thirty-six villages of *Īat'a*: for it should probably be read *C'hétaca* (which signifies a village) instead of *C'hédaca*.

(40) *Valgāgra-d'hārā-d'hārā*: an allusion is probably intended to *D'hārā*, the seat of government of this dynasty. *Valga* signifies a leap; and *d'hārā*, a horse's pace.

(41) The grantee was either the same person, or one of the same family, as in the preceding grant; for the designations are identical, so far as this reaches.

(42) For want of the first plate of this patent, the beginning of the second is very obscure; and perhaps not rightly intelligible, without divining what has gone before. I have endeavoured to make sense of it, but am far from confident of having succeeded.

(43) MÓMALA DÉVĪ was not improbably the name of YAS'Ō VARMA's mother;

and the anniversary is that of her obsequies : as in the preceding patent for a grant on the anniversary of the obsequies of YASÓ VARMA's father. Else it may be the annual festival of an idol of that name.

(44) The name is written *Vicaricagrāma* in one place ; and *Viccaricagrāma* in another.

Major Tod observes that the ancient name of *Burhānpura* is *Cari-grāma*.

(45) *Nivartana* is a land-measure containing 400 square poles of 10 cubits each, according to the *Līlāvati*.—See *Algebra of the Hindus*.

(46) I have here hazarded a conjectural emendation ; being unable to make sense of the text, as it stands. Perhaps the transcriber had erroneously written *tundalá* for *tundilá* ; and the engraver, by mistake, transformed it into the unmeaning *vandalá*, which the text exhibits. *Lacshmi* is here characterized as the thunder-cloud pregnant with fertilizing rain.

(47) *Chanudhá*, in the text, is an evident mistake ; it should undoubtedly be *bahudhá*. Several other gross errors in this inscription have been corrected ; too obviously necessary to require special notice : as a short vowel for a long one, and *vice versá*.

स्वसि॥ श्रीरुद्रोक्तदत्तया॥ ३ सतिथोमकेशोसो
 वृक्षस्मिन्नातिः कल्याणमनिशंरुद्रः कल्याणसमाय
 दित्यदवपासु उवातपरस्तदावकवहावाजातिराजपर
 शीमशावर्मादवपासु उवातसमस्तपरास्मापतसम
 मेद्राद्वादशकमष्टाल्योराऊशमनात्तागसुवासणी
 स्वसिधिरुद्रकिलकनपदादीव्राह्मणोत्तवाच्चाव
 पाशोवर्मादतनत्रीतिकुमकालतीतसमृत्तारेक
 धर्मादवसावत्सरिकतीर्थास्मातिः स्थात्वादवसुधि
 द्यादुतितिलिगण्यारतसंदत्तात्तानविशुद्धिदिसंय
 जललवतरलतरंजीवितं वनेतावेद्याउक्तावा
 णत्तणागुजलविद्धसमानगाणावर्माः सत्वापर
 हाजगातायनरुद्राऊचाद्रि रसवादस्यत्यतिः प्र
 योमद्विरसा मिणोत्रुयी विश्वरूपसुत आवति
 र्कमालाकुलोनिविनिद्रुपमदि। सेवापी कृप
 माननपदात्तो। समृत्तरशतेहादशकषुयाव
 स्मातिः पातो गामो उदकप्रवृत्ततयारासाननप्रव
 र्वाते स्वयाव्यात्यद्यमानकरद्विराण्यतामानाग
 रीवेतत्पुण्यफलं बुद्धा अस्मद्वंशजं रणे रणितवि
 नाडनिःसगरादितिः। यस्य यस्य सदाहूमितस्य
 दसा निविष्टाया जायानरुमिः॥ सर्वानतात्रावि

नित्यो मकेशो सोमश्चर्म यविसर्जितां। पेदवं। सिरसा ले
 दाः। कल्यात्रसमायादामतडिदलयपिदलाः॥ पनमस्यरकुम
 हाजातिराजपरमत्तरथीनुरवर्मी। तत्पादाबुधातपनमेतद
 प्रसाप्तापतसमविगतपंरमदाशदलंकारविराजमानम
 नात्ता। गसुवासणीसम्बद्धवडउदशमातशसुवर्लपाघादिक
 भाष्माणेतवाच्चावयत्यसुमः संविदितं॥ यवाग्रिमद्वारायाम
 तीतसम्बुत्तारेकनवत्यविकरातेकादशेषुकार्त्तिकशुदि
 नः। स्नात्वा। दत्तसुषुम्भगुणपितृसुषुम्भित्वा। तगवतेतवनीप
 न। विसृष्टिदिसंयंकपिलां विःप्रदकिंमोकृतसंसारम
 वा। वेष्टा। उक्त्वा। वातस्रवित्रममिदं वसुधविपत्यमापातम
 वावर्म्भः। सत्वापरमादापरालोकयानि॥ परमाकृत्यम
 वादं सत्यतिः प्रवराय आशानशास्त्रिनगद्विण्णय
 सुपुत्र आवति कर्त्री वनपालायडपरिलिखितवडउ
 मदि। मेवापी कृपवडागा विविववुष्टं कटविशुहोचंड
 दराकषुया वगगुदिपंतदश्यासामगुहणपर्वणि
 तयारासाननप्रदालो। तदन्नयो ग्रामयोनिवासिसम
 दरायतागानागादि कुमाह्रायवगविदितैतृत्वासु
 डं राशेरपितावित्तपतिः। वम्भीदायायेम वृष्ट्या लनी
 ययदाहूमित्तस्यतस्यतदाफलम्॥ त्यदत्तोपरदत्ताच्चात्
 ॥ सद्दीनतात्राविनः प्राप्तिवडा नृत्तात्तया यावातना

पेदवं (सि) सलेयं मदी ऊं नु रा रु तिं नु
॥ प न म स द र क म द र ग र वि वि उ प र म त र यी ॥ द य
ग दा बु धा त प न म त द र क म द र ग र वि वि उ प र म त र यी ॥
र वि र क म न म द र क म र यी ल यी व र्म द र ॥ यी
ग सु त र्म पा पा दिका स मृ द उ घ व ण क ग म य ॥ स म
व यी म द र ग य म द र ग र वि र क प र म त र यी ॥
ग पु क र्ति क रु दि मृ द मृ स सं ज्ञा त म द र ग र यी न र
त ग व तें त व नी प ति स म त र यी म मी क र ति ज्ञा न ॥
मो क र त स स र स र तं द र न लि नी द ल ग त
म वि प त र म पा त म म व रो वि प यो प सौ ग ॥ प्रा ॥
॥ प र म क ल य श द ल व द र वि स्ता न वि वि र्म त न र
वि न र द र म द र क र्म द र ग र वि वि द र क र
रि लि ति त व द उ द य म उ घ व ण क य मी स र
क र वि श्रु हो चं ड क र व द द क र्म क त य र
म ग र प र व ण यी म ति र यी द र प र व
यो नि व सि स म स प द कि ला दि ला के त्व श क
व र द र त्व स र्म म सु प्ते स मु पें न न ग म्। स मी
म र य श ल नी य श्रु ति। य नो र द र ति व सु व स
ति प र द र चो द र द र त व सु व न म्। प र वि व र्म
स र यी द र व त र म न द र ॥ स म म यी द र म्। स

स्वस्ति श्री गुरुभ्यो नमः ॥ ३ ॥ सति यो म क शो सो
 वृक्ष स्मिन्नातिः कल्याणम निशं क रः कल्या न्नसमाय
 दित्यदिवपा स उ वा त प र स ह र क व ह्वा वा जा वि रा उ प र
 श्री म शिव र्मा दिवपा नु धा त सम त प रा स्मा प त सम
 मे द्रा द्वा द श क म ष्ट ल यो रा उ रा म न ता ग सु वा स र्ण
 स्वस्ति ए दि क प ह कि ल क न प दा दी ब्रा ह्म णो ज रा द्वा व
 पा शी व र्मा द त न त्री ति क म काल ती त स मृ त्मा रे क
 ध र्मा द र सा मृ त्मा रि क ती र्था स्मा तिः स्मा ता द व र्ण
 धा दु ति ति लि र ए र त सं द त्वा तान वि श्रु ति सं य
 ज ल ल व त र ल त रं जी वि तं व नं ता वि द्या उ क्त्वा रा
 ण त्वा ग य ज ल वि द्यु समा न रा णा व र्मः स त्वा प र
 हा ज रा गा त य न र वा ज चा द्वि र स वा र्द स्य त्तिः प
 यी म द्वि र स्या मि णो नृ यी वि श्व रू प सु त आ व ति
 र्क माला कु लो नि वि नि ह्नु प म दि। से वा पी कृ प
 मान न प दा त्ति। स मृ ता र श त हा द श क षु या त
 स्मा तिः पा तो ग्रा म्मो उ द क प्र ह क त या रा सा न न प व
 र्वा के स्व या वा त्प द्य मा न क र द्वि रा य ता गा ना ग
 री वे त त्पु ण फ लं बु द्धा अ स्म द्वा जं रा न्ये र णि ता वि
 ना ड निः स ग रा दि तिः। य स्य य स्य य दा तू मि त्त स्य त
 द स्या मि वि ष्ठा या जा य न रु मिः॥ स र्वा न ता त्रा वि



तिथीमकेशोसोद्युष्मद्यविसृतिता। पदवो (सेनसाले)
राः कल्यात्रसमायादामतडिदलयपिदलाः॥ पनमस्यरकुम
महाकातिराजपरमत्तरथीनुरवमीततपादाबुधातपनमेतय
प्ररास्मापतसमविगतपंरमदाशदलंकारविराजमानम
नात्ता। गसुवासणीसम्बद्धवडउदशमातशसुवर्लपाघादिक
माह्यणोत्तगाच्चावद्यत्यसुधः संविदितं॥ यवाग्रिमद्वारायाम
तीतसम्बुत्तारेकनवत्यविकरातेकादशेषुकार्त्तिकशुदि
नः स्थात्वादवसुधिमगुष्टपितृसपीयित्वा तगवतैतवानीप
नविशुष्टीदिसंयंकपिलां विः प्रदकिमीकृत्य संसारम
मावेद्याउक्तावातात्तचित्तमसिदं वसुधविपत्यमापातम
गवम्भः सत्वापरमादा पराला कथानि॥ परमाकृत्यम
वादं सत्यतिः प्रवराय आहारनशातिनितद्विणय
रूपसुत आवति कथीवनपालायडपरिलिखितवडउ
मदि। मेवापी रूपवदागा विविधवुष्टं कटविशुहोचंड
दराकषुया वगगुदिपंतदश्यासामगुहणपर्वणि
तयारासाननप्रदालो। तदन्नयो ग्रामयोनिवासिसम
दरायतागाना गादिकमाहायवगविदितैतृत्वासु
जंरायेरपितावित्तपतिः वम्भीदायायेमहृष्ट्यालनी
यसदाहूमित्तस्यतस्यतदाफलम्॥ त्यदत्तोपरदन्नाच्चात्
॥ सद्दीनतात्राविनः प्राप्तिवडा नृत्तात्तया यावातना

[illegible]

ढसुत्तिथी ज्ञोऽत्फदस्य॥ जयतिथो मते
 म्पैद्वीशिरसालेखी जगदी जीकरा क
 गमनिशं जगः कल्या न्नसमदो दामतडि
 पुरसमावासात्परमतरदारकमदारा डावि
 तगादा बुधात्परमतरदारकमदारा डावि राड
 धात्परमतरदारकमदारा डावि राड परमेश्वर
 मतरदारकमदारा डावि राड परमेश्वर श्रीम
 वटवेटक पदं शासं वदमाद मोडक ग्रामे सम
 निजिवा सिपट किलक नपदा दीरु दो वदत्य शु
 तिते रत्मा हिः त्नात्वा वरा वरगुत्रे तगवैतं तवा न
 दृष्टा तवादि। वातात्त विचम मिदं वचुं विपत्त
 श्राणात्प्राणा यडल विंदु ससा नराणां धर्मः
 उक्तं सारवगा यं धराक्षरामि मां शिदां प्रा
 लम् ॥ २० तिज गतो विनस्वरं त्वत्प माकल
 बुक्ताः मीठ क्रितिसमकाले जावत्य रत्नात्क
 नः पाति अदिसल वि ○ दादरीच्छा न

यतिष्ठोमके गोऽसो यः स ग्रीयति ततिता
 नीकुराकृतिव॥ तन्वतु वः त्मरागतेः कला
 दोद्यामतडिदलसपिंगला॥ श्रीवद्विमान
 मदाराडाविगडपरकेशुरथी नुदयादित्याद
 राडाविगडपरमेश्वरथी नरवर्त्मदेवपादानु
 कपरमेश्वरथी यशो वर्त्मदेवपादानुध्यातपर
 मेश्वरथी मङ्गाय वर्त्मदेवो विजयोदयो॥
 कयामेसमत्तराडपुत्रुषान्त्रवाह्यणोत्तरात्पु
 दोवदत्यश्रुवः संतिटितं यद्वा वंदपुरीसमावा
 गवतंतवा नीपतिसमत्तुर्वा संसारस्यासारतां
 मुक्तुविपत्तमापातमात्रमधुरो विप्रयोपलोग
 भागां वर्त्मः सरवापरमादापरलोकदाते॥
 शिवां प्राशयेनदडुत्तिसांपरवातीपः परं
 नपमाकलत्यादृष्टफलमरीकृतावडा
 यरतातक्रां राजवह्मपुर्तोदकिंतादश
 वरीच्छानवि ○ निनीतायलारद्वाड॥

ढसुत्तिथी ज्ञोऽस्य दस्यं ॥ जयति धो मते
 म्रपे दवी शिरसा लेखी जगदी जी कुरा क
 गमनि शंकाः कल्या न्नसम दो दामत डि
 पुस मावा सा रपर मरु दार कम दारा डा वि
 तादा बुधा तपर मरु दार कम दारा डा वि रा ड
 धा तपर मरु दार कम दारा डा वि रा ड पर मे श्वर शु
 मरु दार कम दारा डा वि रा ड पर मे श्वर शु म
 वट वे ट क पृष्ठं श सं व द मा द मो ड क ग्रामे सम
 निजि वा सि पट्ट कि ल ड न प दा दी तु वो व द त्य शु
 सिते रत्ना रिः स्ना त्वा वरा वर गु त्रे त ग वं तं त वा न
 दृष्टा त वा नि । वा ता त्र वि च्र म मि दं व च्रु क वि प त्प
 श प्राणा स्त्राणा य ड ल वि ण्डु स मा न रा णां ध र्मः
 उ त्त त्म सा र व वा गं ध रा क्ष रा मि मां शि दं प्रा द
 ल म् ॥ २० ति क ग तो वि न स्वरं त्व र्प मा क ल
 शुक्ताः मी र क्रि ति स म का ले जा व त्प र ता र क
 नः पा ति अ डि स ल वि ○ दा वी स्त्रा न

यतिष्ठोमके गोऽसो यः स ग्रीयति तत्तिरा
 नीकुरा कृतिव ॥ तन्वत्तु वः त्मरा गतेः कला
 दोद्यमतडिदलसपिं गला ॥ श्रीवद्विमान
 मद्दारा डाविगडपरके श्वरथी नुदया दित्याद
 रा डाविगडपरमश्वरथी नरवर्त्मदेवपादानु
 कपरमेश्वरथी यशो वर्त्मदेवपादानुध्यातपर
 मेश्वरथी मङ्गाय वर्त्मदेवो विजयोदयो ॥
 कयामे समत्तराडपुत्रुषान् ब्रह्मणो तरात्पु
 दो वदत्यश्रु वः संतिटितं यद्वा वंदपुरी समावा
 गवतंतवा नीपतिसमत्तु ब्रीसंसारस्यासारतां
 मुमुक्षु विपत्तमापातमात्रमधुरो विप्रयोपलोग
 भागां वर्त्मः सरवापरमादापरलोक द्याने ॥
 संश्रितां प्राशयेन ददुत्तिसां परवात्तापः परं
 नृपमाकलत्यादृष्टफलमरीकृतावडा
 यरतातक्रां राजवह्मपुटोदकिं पादश
 ॥ वरीच्छानवि ○ निनीताय लारद्वा ॥

श्रीमामलदेवीसांवत्सरिककलितवाहुतामा
 हससश्चद्वीकरिकायामविरागउरदजन
 चिनिखितलघुविंगणपडया मन्त्रघाठि करि
 मदिरय्यलगागलागःसापरिकरःसर्वादायस
 र्वकतदाप्रदन्नममबीजघाटीममानलगा
 ततद्यं।सामाद्येतेतयुयफलंउमःसहंशडि
 यःपालनीदय।उक्तंरावडुतिवसुधुक्रा
 दानीददतानिपुचानचिदिदीनानिधम्मीधत
 रादटीता।अस्मकालकमसुदारसुदादरहि
 नादादानंफलंपरदशःपरिपालनंरा।सर्व
 न्यायंधम्मासउट्टंपाणोकातिकालिपालन
 उयजीवितंरासकलमिदसुदादतंरउभन
 दि३६०७।चादितरक्राश्रीवामनसामिरु
 मंगलंमदायीः॥



तदस्य

म

સજ્જનાલક્ષ્મી
અધિા ગ્રા

[illegible]

गङ्गासहस्रनाम
॥

सिद्धि
अ



...जातिमन्त्राणां चान्यथापि कृतं न भवति
 ...विशेषात्तद्वद्वत्तत्त्वं न संप्रदशकापतत्तत्
 ...दया मन्त्रघाति करिकाशामाहं यच्चसीमाह मयतिगा
 ...परिकरः सर्वादाय समतथ्यमातापित्रा रात्म नयपुत्र्यदा
 ...षादीन् मानसगालगकरद्विरथादिकमन्त्रयवगवि
 ...फलं बुद्धमः स्मदंशजिबन्धे रविहविहान् कृतिरस्मत्पु
 ...द्विर्विषुधुधुक्रादाहतिः समरादिहिः । दय्यदय्यद
 ...ददी नानिधम्मा धंशशक्तवाणिनिर्मात्यवाति प्रतिमा
 ...सुदा रसुदा द्ररहि रन्ध्रेशुदानमिदमयुनुमादनी द्या
 ...परिपालनं च ॥ सञ्चीन ताज्ञातिनः पार्थिवडात्रात्रा
 ...कालिकानि पालनीद्वारवहिः ॥ उत्तिकमलदन्तं बुद्धि
 ...दसुददतं वरुधनद्विपुत्रिः परकी त्रिद्याविलाथा
 ...शीवामन शमिठ्ठु रशीपुत्रातममदाप्रमनराड
 ...मंगलं मदायीः ॥



सत्तसाजमदागदशीस
अधिा **गोषा**

FAC-SIMILE OF A GRANT OF LAND, INSCRIBED ON COPPER, FOUND AT UJJAYANI

...महर्षिपुत्रमहाश्वेतकीर्ति...
 सप्तदशकापततदलेकादशकसंवेतमत्तु
 सीमाद्वयतिगावरपदत्रसृष्टकालाकुलं
 वारात्मनश्चुष्टदशारिष्टदशसनिवादक
 दकमन्त्रयवगविद्योर्ज्ञासर्वमेतात्तासुप
 वलाकृतिरत्नसुदत्तवर्मादाद्यात्मबुद्ध
 इति॥ दशदशदशमित्रसुतसुतदोहलम्॥
 माल्यवात्रिप्रतिमानितानिमानामसाधुः३न
 मयुक्तमादनीयलक्ष्म्याऽडिदलदधुदुददं
 पार्थिवडात्रात्राद्यादावतरामत्तु॥ सामा
 तिकमलदलांबुविंदुलालोशियमनुचिंतम
 तीर्त्वाविलाशाउति॥ सद्यत१९८२माघ्व
 ममदाप्रमनराहुपुत्रशीटवध्वप्रवृत्तय॥

गणेशसद्वरावसावश
 गणेश

(Executed & Printed from Stone by J. Nethercote.)